

# SORROVV

FOR THE SINNES OF  
THE TIME.

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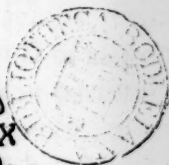
SERMON PREACHED AT ST.  
JAMES on the third Sunday after  
*the PRINCE his death.*

By

DANIEL PRICE *then Chaplaine in Attendance.*

EZEK. 9. 4.

*Go through the middest of the City, through the middest  
of Ierusalem, and set a marke upon the foreheads of the men  
that sigh and cry for all the abominations that be done in the  
middest of her.*



2\*

AT OXFORD

Printed by Ioseph Barnes and are to be sold by Iohn Barnes  
dwelling neere Holborne Conduit. 1613.

# SERMON FOR THE SINNER OF THE TIME

SERMON PREACHED AT 20.

1785 on the third Sunday after  
the Prince of Wales's

By

James H. Esq. Chaplain in Ordinary.

LONDON.

Printed by the printer of the City, through the kindness  
of the Lord, and for the friends of the poor  
that have been for all the time, that they may be  
able to read.



AT OXFORD

Printed by John B. and are to be sold by John B. and  
are to be sold by John B. and are to be sold by John B.



TO THE RIGHTLY HONORABLE, AND TRVELY RELIGIOUS

LADY the LADY CAREY, wife

to the Noble and worthy SIR

ROBERT CAREY.



Let Lady, (for so S. Iohn sty-  
leth an *Honourable Matrone*  
to whom hee sent his se-  
cond *Epistle*) your holy sor-  
row for the losse of the for-  
mer *Illustrious*, and former  
service to the excellent gracious Prince  
CHARLES, deserue much respect of all good  
harts. With these, another argument particular-  
ly doth incite me to offer this service, a sacri-  
fice of my sorrow to your worthy hands: The  
grace and Countenance you afford Religion and  
her followers, which will bring a blessing vpon  
you and your posterity, as is already apparent  
in those fruitfull beautifull Olive branches your  
somes

2 Ioh. 1. 2.

Johnes, of whom our College is much wylful, be-  
cause they are so truly hopefull adding to No-  
bility of birrh Nobility of verue. Continue  
Noble Lady to bee a faithfull client for truth,  
your sex in scripture hath had honourable ex-  
amples, & this age hath a holy example of you.  
Painted sepulchers shall rot, and Popish Hypo-  
crites shall rise to sorrow, when, after many and  
happy yeares in this world, you shall appeare  
with ioy before God with Sara, Rebecca, Debo-  
ra, Davids Abigail, Salomons Sulamite, and the  
Noble Samanite in the better world. And so with  
my deuotions for your Noble husband, your ver-  
tuous selfe & all yours, wishing you all the bles-  
sing of both Testaments, and both lues, I rest

*In all Christian duty to be commanded,*

DANIEL PRICE.





EZEK. 9. 4.

*Set a marke vpon the foreheads of them that sigh and  
that cry for all the Abominations.*

**I**erusalem the largest Mappe of  
misery, that ever eye beheld, ha-  
ving beene often threatned, often  
battered, and her visitation grow-  
ing neerer and greater then be-  
fore, *Salem* being to become a  
tributary City, *Ierusalem* to be-  
come a solitary widdow, the waies  
of *Zion* to mourne, her streets to be empty, her gates de-  
solate, her feasts unfrequented, her Priests to sigh, & her  
Virgins to be afflicted, shee her selfe, the object of this  
sight and subject of this sorrow, to weepe day and night,  
and the teares to runne downe her cheekes continually; her  
Plagues growing mighty because her sinnes were wax-  
ed many, Many committing them, few mourning for  
them: The Lord now sendeth sixe to destroy this City,  
commāding them, to spare none, to take no pity, but to  
destroy young & old, the maids and children, & women,  
yet to touch none that had the Marke, and what this  
marke is, my Text telleth you.

Lam. 1. 4.

Lam. 1. 2.

Ezek 9. 6.

Exod. 12.

Gen. 7. 1.

Gen. 19. 22.

Exod. 12.

Mat. 5. 5.

Iudg. 1. 15.

Ier. 5. 1.

A Publike Notarie is sent to take the list of the *Mourners*, their sorrow is their *safety*, their *lamentation* the cause of their *preservation*; houses marked in Egypt, are *delivered* because marked, *mē* marked in *Ierusalem*, marked that they may bee *delivered*. *Mercy* hath her lodgings taken vp in all *Cities* or *Countries*, bee the *Iudgements* never so great *mercie* cannot, will not bee *excluded*. The *Saints* are *priviledged men*, they haue *speciall immunities*, an *Arke*, a *Goshen*, a *Zoar*, a *City* of refuge, shall be ever prepared: or if the *breaches* of the *City* be *many*, yet some shall be marked to be *delivered*, the *mecke*, or *mercifull*, or *peacemaker*, or *persecuted*, or *poore* in *spirit*, or *pure* in *heart*, or those that *hunger* & *thirst* for *righteousnesse*. These onely shall not bee *blest*; Mourning shall haue a part. *Asaph* cannot want a *blest*, these shall be endowed with *springs* aboue & *springs* beneath: the *godly* may *sow* in *teares*, but shall *reape* in *ioy*, thousands shall fall before them, and ten thousands at their right hand, but the *plague* shall not come nigh them. My *Text* is the patent of the *priviledge* granted to *Mourners*, set a *marke* vpon the *forehead* of them that *mourne* and *crie* for all the *abomination*? But were any in *Ierusalem* to bee marked? there was a time there were none to bee *sounded*; In another *Prophecie* you shall find *Ierusalem* without a man. The *Philosopher* through *Athens* was not more careful to find a *wise-man* then *Ieremie* in *Ierusalem* to finde one *good-man*. A wonder it was, *Inuentus est vnus in Sodoma*, *non iustus inuentus est vnus in Civitate sancta*. *Sodome* yeelded one *Lot*, but *Ierusalem* yeelded not one  
iust

*iust man* then. At this time the state was better, though not *many*, some there were, these seeke and finde, they loole not their labour, some children of the *bride-chamber* mourned, their sight was bestowed *intromittendo, extramittendo*, they saw and shed teares to see the abominations; Mourning was as the *Shiboleth* betweene an *Ephraimite* and a *Gileadite*, mourning is the *Marriage garment*; *Ecclesiastes* appointeth a time for mourning, *David* mentioneth the *fruit* of mourning, *Moses* prayeth for *comfort* in mourning, *Christ* promisseth *blesseddnes* for mourning, but a *mark* for mourning a *seale*, a *character*, an *emblem*, an *ensigne* is never found before, never after. I knowe in the life to come, mourning shall not be *unrewarded*, all *Teares* shall be wiped away, but in this life, where the *12 fountaines* of *Elim* doe continually *flowe*, in this vale of *miserie*, in this valley of *Teares*, in this way of the *wildernesse*, full of *stony waies* and *bitter waters*, that not only *Consolation*, but *preservation* is assured to *Mourners*, may seeme strange, yet is true, my *Text* giveth *evidence*. Set a *marke* vpon those that *mourne* and cry for all the *abominations*. *Spices* cannot *preserue* the *dead* by *embauming*, as *Teares* will *preserue* the *living* by *mourning*. who the is not desirous to *flow* in *teares*, that he may *reape* in *ioy* and to go on his way *weeping* and bring this good *seed*, that he doubtlesse may *come* again with *ioy*, & bring his *sheaues* with him? That not a *sigh* is sent out but is *heard* in *heaven*, not a *Teare* but is *kept*, not a *groane*, but commeth before *God*, he that *seeth* him in *secret* to reward him *openly*; These poore

Ecc1. 3. 4.  
Pl 126. 6.  
Pf 90. 11.  
Mat. 5. 4.

Revel. 1.

Pf 126. 6.

Ps. 101. 1.

soules to be rewarded with ioy in their teares, when the wicked that were in ioy before their faces wallow in their blood, This is an extraordinary song of indgement & mercy, set a marke vpon the foreheads of them that mourne, & cry for all the abominations.

Divis.

Which words in an easie & kindly distribution, thus divide themselves. 1. The Priviledge of mourning, set a marke vpon the foreheads of them that mourn. 2. The spirituall cause of true mourning, for all the abominations. In the 1 there is a separatō & distinction; not as the

Ier.

Prophet distinguisheth them marshalling the inhabitants of Ierusalem thus, the strong man and man of war, Iudge and Prophet, prudent and aged Captaine of fiftie, Honourable man and Counsellour, Artificer & El-quent man, but whosoever of any state of life, any age, any sex, that mourned are all preserved. Gedcon divideth, and separateth his company by lapping of waters, God distinguisheth his Saints here by sheeding of watry teares, set a marke vpon those that mourne and cry in Ierusalem.

Iudg 7. 1.

Secondly, as no man saved but the mourners, so no mourning is approved but that which is for the abominations of the time: though their friends, neighbours, the wiues of their bosome, their childrē, the fruit of their bodies were slaine before their face, that no Myrmidon, no savage Barbarian could abstaine from weeping at such Ruthfull wofull spectacles, that standers by woulde brand thē with the cursed character of hard-harts with a *Quis temperet à lachrimis?* Yet their mourning is not allowed vnlesse it be for the abominations. The desolation is spirituall, because the abomination is spirituall.

Antad. lib. 4.

all, the lamentation must be no other, must be no lesse: Set a marke vpon the foreheads of them that mourne and weepe for the Abominations. But I of the Priviledge of mourners.

It might well haue beene the question of these people, when they saw this day of their visitation coming vpon them, Who shall bring Salvation vnto Israell out of Syon? They had heard the feareful denunciation of God in the last verse of the former Chapter, I wil deale in my fury, mine eies shall not spare, neither will I haue any pity, though they cry in my eares with a lowd voice, yet I will not heare them: this word was a sword able to deuide betwene the bones and the marrow. They had heard of fettring, scartring, consuming, banishing, & that their Virgins, Nazorites, Priests, Prophets, and Princely Citizens should be dinoured by the sword, and other plagues, the bitter blasts of the breath of Gods displeasure, they could expect no better: yet he, who had & nomina & membra, in whose roll were their names, and in whose booke were all their members written, sendeth to comfort them: he had them in his hand, & none could take them from him, his eies were set vpon them, and with his eie-lids he considereth these children of men, no e-will shall come neere their dwelling, though they were deiectioned in their owne eies, despised of their neighbours, and their enemies laugh them to scorne to see them go mourning all the day long, yet these mourners shall without any perill goe about in the street, every one of them might haue said *Pofui Deum adiutorem meum,* In God is my helpe, in the Lord will I reioice, he hath regar-

Part. I.

Ezek. 8, 18.

Aug.

Psal.

Luk 1.41.

*Magis frugifera  
ferunt lachry-  
mantes vinee.*

*Pined. 2 de Sa-  
lom. c. 4 num. 4.*

*Exod. 4. 2.  
Zeno veronens.  
ser. de lud.*

*In Tripthon.*

*Ps. 23.*

*Ester. 4. 1.*

*Ester. 6. 8.*

ded the lowly estate of his *servants*, he hath put down the mighty from their seats, and hath remembered the humble and mecke mourners. God could not forget to be *gracious*, but wil visit this his vine, *Habet ille vinee*. as *semper lachrymantes suas*, hee hath vine-trees dropping of Teares in the winter of this world that they may flourish in the summer of a better life. *Virga tua & baculus tuus ipsa me consolata sunt*, Thy rod & staffe doe comfort me. *Pineda* hath a strange interpretation hereof, that hereby the kingly Prophet meaneth his *Lit-tors*, or the *Chelethites* and *Petethites* who were his guard. And as this is forced, so be there many *fained* & *various* others, wresting this holy speech to ridiculous senses. Some interpret this rod to be *Moses* rod, whereby he did miracles, some the Rod of *Aaron*, which on-ly rod flourished among the Roddes of the Tribes. Some this Rod to be the roote of *Iesse* as *Iustin Martyr*, and *Eusebius*. But the better opinions doe sentence it of *afflictions* and *humiliations*; these doe comfort, these encourage, these do strengthen the godly. There by *affli-ction* *David* is strengthened and encouraged, here by *affliction* these sorrowfull soules are preserved. It was with them, as with *Mordecai*; one day hee walketh through the middest of the City with rent cloathes, and put on sackcloth, and cryed with a lowd, and bitter cry; on another day, the royall apparell that the king useth to weare, he is apparelled with, and the horse that the king rideth on, is fitted for *Mordecai*, and the Crowne Royall which is set upon the kings head, is put upon *Mordecai*, and one of the noblest Princes do leade him through the same citty where  
Mor-



Mordecai mourned. No man imagined such an alteration. Could any man thinke that God would so remember and provide for these pitiful sorrowful soules, whose teares were their meat day and night, their heads aking, & their eyes streaming, sitting as the Doves in the holes of the Rockes, their soules weeping in secret, and their eyes dropping downe day and night, that in this great destruction, when neither the aged haue reverence for their gray haire, nor the suckling reliefe for innocencie of his tender age, nor the Virgin nor Matrone privileged for their Modesty, nor the Priest or Senator respected for their dignity, yet these marked for preservation, and honoured to posterity, brought out of their privacies, out of their darke, & loathsome, fulsome, fuliginous dwellings into the light, *vbi non lux sed luctus luceat*, where not only their light shall shine before men but even very darknes shall be turned into light, and as *Esay* speaketh, they shall haue beauty for ashes, the oile of ioy for mourning, the garment of gladnes for the spirit of heauines. David may fly from Country to Countrey, from Samuel in Ramah to Abimelech in Nob, then to Achish in Gath, sometimes be in a Cave, sometimes in the fields, sometimes in the Rockes, sometimes in the wilderness, but an eye shall behold him, whom no eye can perceauce, a hand shall lead him, that he dash not his foot. Ionas the most admirable patterne of misery that ever humane vnderstanding conceaved, the most absolute Model of misery, seeke (as a Reverend father of ours worthily saith) from the Center to the Circle, no Paralel (being only man) to Ionas, of whom the interpreters deliver *miranda sed*  
vix.

Cant. 2.

Lam. 2.

Chryf.

Esay 61. 3.



Ovid. Triſt.

Epiſ. Lond. in  
lon.Pſal.  
1. Cor.

*vix credēda*, were we not bound to the word by the obligation of faith, ſo as I may caſt out of the ſhip into another veſſell, the bowels of a whale, the very belly of hel & being ſo imbarke worſe the ſhipwracke, that he might truly haue ſaid *Mors mihi munus erit*, he is waſted a long the bottome of the ſea, and promonteries of the earth, from ſea to ſea, through the *Syriacke* ſea, thence to the *Egean*, thence through the *Helleſpont* where *Aſia* and *Europe* be devided, thence through *Propontis*, from thence to *Thracius Boſphorus* bet wixt *Conſtantinople* and *Natolia*, and from thence to the *Euxine ſea*, where he was vomited out of the *Guts and Garbadge* of the fiſh. In all this time, the *Deepe* drowned him not, the *ſtomacke* of the *Whale* digeſted him not, al his *miſery* deuoured him not, al the *turges*, al the *waues* cannot waſh away his *marke* his *character*, but preſervation ſhal ever follow him, and bring him vnto the *harre* where he would be. There is a *roote* that keepeth life in the winter of *miſery*, there is a good *Angell* that leadeth the *Saints* through fire and water, a *guid* there is that leadeth them through the *chambers* of death & breaketh the *bonds of yron in peeces*. The foundation of the Lord is ſure, ſaith *Paul*, and hath this ſeal, the Lord knoweth who are his, he hath ſigned and ſealed the with a *marke*, ſometimes *inuiſible*, alwaies *indelible*, never to be *expunged*, never removed. You may aſke why this priuiledge is given to *mourners*? For if the *Righteous* only be Gods *ſervants*, and that of *S. Auſtin* bee true, *ubi iuſtitia ibi letitia*, where there is *rightcouſnes* there is *gladneſſe*, then what place hath ſorrow in the aſſembly

bly of the *lust*; againe in *Habacuc* in the great preservation the Prophet speaking of the deliveraunce of the God-y saith, *the iust man shall live by his faith*. Now the *iust* man is said to haue *vocem letitia, vestem letitia, & oleum letitia*, the voice of gladnesse, the garment of gladnesse, and the oile of gladnesse, here is no mourning taken notice of. But *S. Ambrose* answereth, *Non solum dolor, sed & letitia habet suas lachrymas*, Not only sorrow but even the ioy of the *iust* hath private teares, and groanes and sorrowes. The ioyfullest feast, that ever the Israelites had, was the *Passeover*, and yet the *Passeover* must not be eaten without bitter hearbs: and the most content that ever this life can afford, is but a bitter sweet. Therefore as the Apostle warneth, *They that reioice must be as though they reioiced not*; for all the ioy that the goaly haue in this world is but *vva acerba*, a sowre grape. The counsell of *S. Gregory* vpon the rainebow fitteth vs in it at one time there seemeth to be the representation of fire and water, not only thereby *symbolum vtriusq; iudicii*, a plaine manifestation that as the world was drowned by water, so it shall bee burnt by fire, but more properly in those colours of fire & water is represented ioy and sorrow, so interchangeably appearing as not to be devided, a sorrowful ioy, and a ioyful sorrow, a showre in a sunshine, a bright starre in a dark night. So here these servants of the Lord doe mourne, and therefore are marked, and being marked reioice, because they are preserved: set a marke vpon them that mourne and cry. Whence this observation as out of a cleere fountaine is derived, *It is an vnseparable signe of the*

Hab. 2. 4.  
Pl. 118 15.  
Esay. 61 3.

Ambrosi.

Exod. 12. 8.

Gregon Mor.

obs.

Luk. 2. 3.

Pf. 119.  
1 Cor.Lor. in Act. 22.  
v. 39.  
Anst.

the true children of God, to bee sorrowfull concerning this world, while they are in this life. The reason is because we ought to conforme our selues, not onely to the olde Saints vnder the Law, but to our Saviour, whose actions in this kind be our instructions he was never found resting, or reioicing, but solitary, and sorrowing, & travelling; you may behold him, at a well solitary sitting, at the graue of Lazarus weeping, in the Temple displeased and greeving, in the garden sweating and sighing, on the Crosse sorrowing and expiring. Hee was not borne in the yeare of *Inbile*, the yeare of reioicing, but in the yeare of *Augustus* the first yeare *Taxing* of the world. His seruants before had their *markes*, and *practises* of mourning, the ancient Prophets oft receaued their *prophecies*, in sorrowful solitary places by the waters, as heavenly dones vpon the floods of waters: *Ezekiel* by *Cohar*, *Daniel* by the river *Tigris*, *Ioseph* the Prophet and more then a Prophet by the river *Jordan*; and others though they receaued them not by the rivers, yet they dissolved their messages into waters, mine cies gush out, saith *David*, *I haue writ vnto you with many tears*, saith *Paul*, *Non atramento magis quam lachrymis Chartas insciebat Paulus*, saith an expositor vpon the Acts. Among all the fathers, none more abundant in teares then *S. Austin*, he wept in praying and prayed in weeping, *Da mihi lachrymarum fontem tum precipue cū preces & orationes tibi Domine offero*, O Lord, saith he, giue mee then a fountaine of teares, especially then O Lord, when I offer vp my prayers vnto thee. Not to be able to weepe is hellish, a Marke of infernall compli-

ces

ces, the furies are so descried by the *Poets*, and *Bodinus* affirmeth the same of *witches*, and *sorcerers*. Certaine it is that Gods *servants* are well acquainted with such *sacrifices*, for with such *sacrifices* God is pleased.

I finde in Scripture 3 speciall times of *marking*, the first in *Goshen*, the *houses* to be preserved were marked yee shal take a bunch of *Isop* and dip it in blood, that is in the *bason*, and strike the *Lintell*, & the two side posts and the *Lord* wil passe over the doore, & wil not suffer the destroyer to come into your *houses* to smite you. And the same *Text* saith, there was a great cry in *Egypt*, for there was not a house wherein there was not one dead. The second marking is in the *Revelatiō* by an *Angell* ascending from the *East*, having the *scale* of the living God, and he cryed with a lowde voice, to the foure *Angels*, to whom it was given to hurt the *earth*, and the *sea*. The third marking is this of my *Text*, set a marke vpon them that *mourne*, & cry for the *abominations*. Whē the *Israelites* were marked in *Goshen*, the *Egyptians* had sorrow but no *markes*, when the *servants* of God are markt in the *Reuelation*, they haue *markes*, but no sorrow, but in my *Text* here we find sorrow & *markes* together. The sorrow in *Egypt*, where there were no *markes*, doth describe the estate of the wicked, who drinke deepe of sorrow, but are estranged from all *priviledge* of *preservation*. The *Saints* in the *Revelation* who had *markes* but no sorrow, describe the estate of the *Godly*, whose sorrow is ended here, & in the life to come haue *Palmes*, *Lawrels*, *white Garments*, the *seales* and *signes*, of the *Lords* eternall loue. These *markes* do

*Horat. 2. Carm.*  
12. *Ode.*

3. Times of  
marking in  
Scripture.  
*Exod. 12. 22.*

*Exod. 12. 29.*

*Rev. 7. 3.*

designe the glory of *Martyrs*, *Roses* of the field red by their death, and the beauty of *Saints*, *Lilies* of the valleys, white in the innocencie of their life, these shal never hunger, nor thirst, nor sorrow, for the *Lambe* is their light and *Lord* for evermore. But the *Saints* marked in my Text, doe designe the militant Church, ever as the woman in the *Revelation* travelling, ever like *Rachell* weeping, and therefore marked to be preserved.

1. Chr. 4 9.

In the 1. of *Chronicles* the 4 and ninth, *Iabez* the son of *Ashur* is said to be more honourable then al his brethren, the reason is because his mother bare him in sorrow, and his name is a name of sorrow. In the next verse

1. Chr. 4. 10.

*Iabez* called vpon the God of *Israel* to bee delivered from evil, and the Lord, saith the Text, heard him, and granted it to him; here is the fruit of sorrow. Of all the Trees in the world, we read of none remaining, but the *Olive tree* after the flood, from this tree the *Dove* had the bough. Many ancients do obserue much here-

Gen. 7.

upon, & attribute much to this *Olive tree* as being most greene when it is most watred, most fruitfull when it droppeth and distilleth. *Dauid* compareth himselfe to an *Olive tree*, *I am as a greene Olive tree in the Temple, in the house of the Lord*, & *Christ* was more conversant in the Mount of *Oliuet*, then on any other place.

Psal.

I inferre nothing vpon these places but onely this, that after the flood of sorrow our *Olive branches* shal be greene, and flourishing. *Elisba* cast salt into the bitter waters to make them sweet; *salsum in amarum*, saith one, did he cast salt into bitter, can salt make sweet? Yes

Lud.

the sorrow which is as salt (cast into the passages of our life

life which of themselves be bitter) doth sweeten and relish our whole state in this life. Wee never read that our Saviour tooke the booke out of the Priests hand in the Temple but once, and then the Text hee opened, was that of *Esay*, the spirit of the Lord is upon me, because he hath annointed me to preach the Gospell to the poore, hee hath sent me to heale the broken hearted, and as it followeth in *Esay* to comfort thō that mourne in Zion. A great comfort it is, that comfort was the *Embassage* of Christ, the only Text of Christ, in his first sermon, the second blessing pronounced by Christ, & in the day of iudgement the assured retribution of Christ. Mourners shall be marked, and by this shall bee preserved examples to all posteritie, and Saints hereafter in eternall glory.

A Doctrine fitting vs the scattered flocke of this familie, who mourne for losse of our service. If wee bee true mourners here is entertainment, maintenance, Countenance and protection: we are sure to bee defended in the perillous times, and to be delivered in the day of adversity, then if we heare of dangers, or feares, or rumors of warre, we may lift up our heads on high, as knowing our salvation is neere at hand, nay, we shall be dearer to God then ever we were, we shall be as the apple of his eie, or as the signet on his right hand, Tender as his owne bowels, he will water vs with the dewe of heaven, keepe vs in the quiver of his providence, and cover vs with the wings of his protection, we shall then no longer sit by the waters of *Babell* or drinke of the waters of *Marah*.

O what an honour wil it be, to be Gods servants, to

*Esay. 61. 1.*

*Luk. 4. 18.*

*Esay. 61. 3.*



Exod. 16. 16.  
1. King. 18. 41  
Numb. 25. 11.  
Gen. 19. 22.

Psal.

Iob.

2. King 4. 13.

Prov.

Afts. 27.

Bern.

Pro.

Pl. 146. 5.

be chosen by him; to be set apart by him; to bee his privileged men, honoured and remembred by the posterities that come after! His servant *Moyse* shall bring Manna from *heavē*, his servant *Elias* bring Raine from heaven, *Phinehas* stay a plague, *Lot* shall have such power as that God can do nothing while he is in the city, to these he promifeth that he will destroy none of all *Ierusalem* till they bee marked. Who so is wise, saith the *Psalmist*, wil ponder these things and will consider the loving kindnesse of the Lord. But alas, we are givē to affect *Courtschip*, and the service of court so much, to seeke the face of the ruler as *Iob* in his time spake, or as *Elisba* is there any thing to be spokē to the king or to the Captainie of the host? ever we seeke great preferments, and desire continuance in the blandishments of Court. O, it is a brave thing to be counted a *Courtier*, and yet a matter no happier then *Salomons* spider the wormes and moathes of greatnesse do hang vpon many here, it may be some have *vipers* hanging on their hands, and the beholders do daily expect their downefall. At the best *Courtschips* is but *splendide miseria*, enuy may eate, or flander bite allice, ambition may breake thy hart, or pride break thy necke, or at best ease flayeth the foolish. I haue already remembred you of the kings speech in the *Psalm*, I will ingeminate it, for it is penned for this purpose, the misery and uncertaintie of our Courtly dependances. Blessed is he that hath the God of *Iacob* for his refuge & whose help is in the Lord his God. To this refuge we may haue recourse he is not as *Baal* is said by *Elias* to be, *busie*, or *slumbring*, he that keepeth *Israel* neither

slum-



*slumbreth, nor sleepeth; To this refuge we may fly as the Grecians did to Themistocles, or as travellers in a storme to a shelter.*

*Secondly therefore let vs examine our selues, whether we are marked to be his seruants or no: marks we haue, yet not his; Caine had a marke set on him, the marke of murther; Edom had the marke of Horror, Esau the marke of shame, Ieroboam the brand and mark of his sin, never to be removed. There be marks of damnation, as well as of preservation: God hath devided betweene Jacob and Esau in the same womb, betweene Pharisee & Publican in the same Temple, betweene Ephraim & Manasses in the same place. No doubt many men of Note at this time in Ierusalem were without this Note of preservation: And so now in the world if such another seale-day came among vs, many great men, the magnificors of this age, would beare part in the Common desolation, having no part in this Patent graunted only Christi fidelibus. How many be there whose monthes serue only to breath out the vsuall speeches of the soule, corrupting not the Company only but the aire they are in! whose eyes are the windows, whose eares the doors of their own destruction, whose understanding represents their will, whose will is a common Curtizā of pollution, whose memory a treasury of corruption. Nay among our selues, how many of vs haue but laid aside in this mourning time our common sinnes with our common garments, our ordinary sinnes in these extraordinary iudgements? It was an honest dutifull speech of Uriah when David bid him goe home, and eate, and drinke,*

*Thuc.*

*Gen.*

*2 Sam. 11. 17.*

Iob. 31. 18.

drinke, and sleepe; he answered, The *Arke*, and *Israel*, & *Iuda* abide in tents, and my Lord *Ioab*, and the servants of my Lord lie in the fields, shall I then goe into my house, to eate, to drinke, to lie with my wife? As the Lord liueth and as thy soule liueth, I will not doe it. He denieth to take his honest eate, I pray God none of vs haue presumed to take *vn honest* courtes, since our misery hath beene so *eminent*, and our dangers so *imminent*. This now should be our *meditation*; our blessed MASTER lyeth now in his sheet and Sindon, *Terras reliquit Astræ*, our sunshine is darkned, that place of Iob seemeth to be pend for vs, *WHERE IS NOW THE HOVSE OF THE PRINCE?* the sunne of our glory is gone downe, the *Philistins* reioice, the *Pope* vncircumcised triumph, what shall I doe? Shall I be *vmindfull* of my Saviour, *unfaithfull* to my presēt sorrow, *vngratefull* to the memory of that my deceased Master; continue in *Lyes*, *lusts*, *oathes*, *aspiring proiects*, or *malitious trapps*? No I will make and obserue this vow, I will not suffer mine eies to sleepe, nor mine eielids to *slumber*, I will neither continue my tongue to betray my brother, nor my body to betray my own soul, I will endeaunor to liue a *iust* and *holy*, and *sober* life, this I desire, for this I hunger, and thirst, this I vow, for this I pray, the Lord heare and grant mee this petition.

3: Pse.

Lastly, examine whether you haue so mourned as yee ought, in this our last losse. Alas, where now be our Feares? Its a *Prodigie* that *fountains* be dried vp in winter. *Heathē*s in their ritual books, deliver their order of *Lamentation* for common men to be 30 daies: the *Hebrewes*

brewes lamented *Moses*, and *Aaron*, and *Iacob* 40 daies; the *Egyptians* went beyond both, and mourned for *Iacob* 70 daies: and I knowe in this company some will goe farre beyond these *Egyptians*, making their whole liues remembrances of their *Masters* death, and entertaining no guest into their soule but sorrow. Yet herein also others haue gone further then any of you intend: *Amorits* by laming their bodies, *Grecians* shaving their heads, *Thracians* by howling and raving for the dead, & so many other Countries by horrid and vnnaturall Ceremonies. But in all this causes rather then effects are to be lamented; *Ratio docet & trahit affectio* saith *Bernard*, Reason doth informe, and affection doth enforce this former manner of lamentation, but grace doth commend and God doth command another mourning, mourning for abominations as it followeth in my Text, for the Abominations. When *Rahel* wept, God by his prohibition crieth *Noli flere*, weep not. Our Saviour in the Gospel beheld none weeping but prohibiteth them. *Iairus* wept for his daughter, and Christ saith, *Noli flere* weep not. The poore widdow following them, that bare her sonne to the buriall is forbidden in the same words, *Noli flere*. Our Saviour ready to go to his passion, the daughters of *Ierusalem* wept for him; hee forbiddeth the *Nolite flere*, weep yee not. Doth God forbid weeping, and doth the Prophet promise a reward for weeping? yes saith *Rabanus*, *non ideo ut non lugeant temporalia, sed ne negligerent spiritualia*, Nature doth teach vs, to weepe for Naturall causes, but grace for spiritual, such is this mourning to bee rewarded: Mourne

Gen 50.3.

Bern.

2. Part

Ier 31.16.

Luk. 8. 15.

Luk. 7.13.

Luk. 13. 28.

Rabin.

K

for

for the *abominations*. Common sinnes are to be lamented, they be the vnfruitfull thornes that choake the good seed of *vertue* and *grace*, the corrupters of *iudgement*, the seducers of will, the betrayers of *vertue*, the flatterers of vice, underminers of *Courage*, slaues to weaknes, infection of youth, madnesse of age, the curse of life, and the reproach of death, the least of our bosome sinnes is fire in the hand, and a serpent in the heart, a Canker, a spider, an euill spirit, and the fruit hereof is death. But the worde wickednesse is a degree, that farre exceedeth common sinnes. The Hebrewes obserue that the word wickednesse in the originall is transcendent. It is not *און* a sinall fault, nor *יין* iniquitie, nor *ערי* simply evil, but it is *ערי קרי*, as importing the all sufficient *Term* for all manner of impetuous impiety, not restrained to any one branch of the breach of the *Commandements*, but outstretching al degrees, that whatsoever exceedeth modesty & is contrary to reason, nature, grace, or scripture, settled into dregges, frozen into ice, hauing forced, captinated, the soul to impious servility, with a whorish forehead, that cannot be asbamed, aspiring, crying, climbing, towering, filling and defiling the earth, poisoning the aire, lifting it selfe about the stars: yet in this exuberancy, & transcedency, *Abominatio* like the whore of *Babylon* striueth to sit higher, shee is the beast that rose out of the sea, hauing seauen heads & 10 hornes, and vpon her hornes ten crownes, and on her heads, the name of *Blasphemy*. *Abomination* is the abstract, the *Lucifer*, the *Dragon*, the *Babylon*, the great mother of all whoredomes, all witchcrafts, and to say no more.

Rev. 13. 1.

Rev. 17. 5.

more it is *Idolatrie*; survey the former Chapter & you will find it. The great *abominations* mentioned there be foure, first the *Idoll* of *indignation*, or as others read it the *image* of *iealousie*; secondly the *Auncients* or *Nobles* committing *Idolatrie*, and one especially named among the rest; Thirdly, women *weeping* over an *Idoll*, women not of the meanest; Lastly, betweene the porch and the altar, the place of the *Priests*, and therefore collected hence that these were *Priests*, they are committing *Idolatrie*. And after the *Prophet* had seene every one of them, the Lord by a gradatio leadeth every degree, every vision to a higher elevation of their *abomination*: for when he had seene every one of them, he saith, but behold greater *abominations*. The first is that *Idoll* of *indignation*, or *image* of *iealousie*, which what it was is not generally concluded, but as the most, and best, it was the *image* of *Baal* which was the first occasion of the heathens and Jewes *Idolatrie*. Every *Idoll* in scripture is called, *vanitas*, *mendacium*, *fornicatio*, *abominatio*, but this especially, this is the *abomination* of *desolation* in high places, some referre this *Idoll*, to that which *Manasses* made, but *Iosias* tooke that away, for he brake downe the alters of *Baalim*, that were before him. Others expound this of those made in the time of *Zedekias*: an *Idoll* it was, and the cause of *indignatio*. The second was greater *Ancients* committing *Idolatrie*, worshipping, & burning incense to the *formes* and *pictures* of *creeping things*, & *abominable beasts* privately in their chambers and to all the *Idols* of the house of *Israell*. These seaventy, the *Sanidrim*, the *Councell* of *Is-*

Pint. in loc.  
quatuor abom.  
genera.

Villapand.

Luth. Lamb.  
Villapand &  
Pint. in Ezek.

Villalp.

2. Chr. 34. 4.

Ezek. 9. v. 16.

Num. 111

R. Moses apud  
pint. in Ezek.

Pint. in Ezek.

rael, the elders of Israell, as they be called by God at their first institution, they that should haue taken care for Gods service, they commit abomination. But the third abomination was greater, at the doore of the Lords house there sate women weeping and mourning for Tammuz, *Lastivi demonis simulachrum*, saith an interpreter, the Idoll of a lascivious Devill, whether of Adonis, or Osiris, or Saturne, or whatsoever it was, *devilish it was*. Rabbi Moyses the Egyptian saith, this Tammuz was the Idolatrous statue of one so called who was a great worshipper of Idols, and he dying desired to be so adored; it was an *horrid abominatio*. But the fourth is greater then al, betweene the porch & the altar, some Priests, say all Interpreters, turning their backs to the Temple, and their faces to the sun, worship towards the East; this was the most abhorred of al others. Observe the transcendency, and priority of these in their degrees, first the Idoll of Iealousie, this was but at the gate, at the entry, there it might haue stood as a by-word to those that passe by, a contemptible thing, a *Mehushtan*, a ruinous Skeleton, time-eaten weather-beaten Monument; no, it stood there to be adored, worshipped publicly. Behold, saith the Lord, the abominatio, that the house of Israell committeth herein; yet beholde greater abominations, the Nobles and Ancients, worship not one Idoll only, but the formes of creeping things, abominable beastes, all the Idols of the house of Israell, nay more one among the rest, a chiefe one, *Currus Demonis, quo multi vehabantur ad infernum*, a chariot of the Devill wherein many were carried to hell, this monster



ster hath a *Censor* in his hand, in the midst of them, & every one of them round about, burne incense to this *Idolatrous* imagery pourtrayed on the wall, yet this was only in their chambers, it was privately. But the third abomination is greater, women weeping for that monster that Devill of lust, or that devill of *Idolatry*, women shamelesse *Idolaters*. The devill had no other engine in Paradise but the woman, shee was the wheele to turne about all the world. *Ahabs* *Iezebell* is his instrument to slay the *Prophets*, *Herodias* daughter to strike of *Iohn Baptist* his head, *Helena* shal further *Symon Magus* stragem, *Philumena* her *Apelles*, *Montanus* must haue his *Prisca*, *Donatus* his *Lucilla*, *Priscillinus* his *Galla*, *Arrius* must be favoured and furthered in his heresie by *Constantines* sister, and *Nicholas* the Deacon will haue cho-  
ras *femininas*; whether it be that women by their nature, are more flexible, or by law lesse lyable to punishment, (though very many of them haue beene holse worthy *Saints* and *Martyrs* of God,) yet many haue beene most faithfull servants to their infernall Master, they be the loadstones and loadstars in all evill, the *Iesuit* not more serviceable to the Pope then *Idolatrous* womē to the devill. These women were not in the common streetes, but in the gate of the house of the Lord, in an eminent place do they commit this *Idolatry*. Yet the fourth is far beyond all, in al the circumstances. It is much that the *Idoll* should be publicke, yet better publicke by the common people, then in private by the Lords & Ancients of *Israell*: in the second, it is not so much that the Nobles and Ancients, do commit *Idolatry* in private,

Gen. 3.



in their chambers, as that these women, those idolatrous witches, should openly, even at the doore of the house of the Lord, mourne for that monster, whether it were the God of their corporall, or spirituall filthines, for both besworne sisters and inseparable associats. In the third it is not so clamorous in the eares of heavē, that women, weake for their sex, though wicked in this service, should weepe, and mourne, this being done without the gate, though in an Idolatrous custome; I say it is not so clamorous as that the Priests of the Lord, the seers of Israel, the strong men of Sion, the foundation of Ierusalem, they that should haue bin the Oracles of God, that these should build Babell in Salem, it is more then that all the Commons, many Nobles, some women bee Idolaters. If the light be darknesse how great is that darknesse? Nadab and Abihu, if they offend, fire shall strike them; Corah if he offend the earth shall swallow him. The offering of the Priest was greater then the offering required frō the Prince, not respectu dignitatis, but pietatis, the Prince to offer a Goate, but the Priest, a bullocke. The Priest was not only the sacrificer, but the salt of the sacrifice, if this salt haue lost his savour, wherewith shall he be seasoned? if the Priest commit Idolatry, what hope in people or Prince? at his hands all wil be required. Here then is the full measure, people, and Prince, women, Priests, all are found faulty, all are abominable, or at least some of all kinds and qualities among them, this is the cause that this mourning is required, that the Saints may herein be discerned, that they are so far from participating in the wickednesse of the world, that they in

con-

Numb.

Lev. 4. 15

Bux.

Sacerdos sal sacrificii.

consideratiō hercof may be found, not only watching but weeping as the *Pelican, Storke, Dove, Turtle*, be-  
moaning the increase of *iniquity*; and as my *Text* spea-  
keth for the *abominatiōs* that are done. Whēce this ob-  
servatiō properly ariseth, that it is the duty of all Gods  
Saints to deplore the sins of the time, by which Gods iudge-  
ments are hastned upon the world. *Moyse* left this as a  
legacie to his people, they did not more lament his losse  
after his death, then hee mourned for them, and their  
ensuing sorrows for their present sins before his death.  
*David* had the same spirit; mine eies gush out with wa-  
ters because men keep not thy law. To say no more, all the  
Prophets do bewaile the sinnes of *Ierusalem* the seate  
of the kings of *Juda* and *Samarra* the city of the kings  
of *Israell*. *Ieremy* wished himselfe a fountaine, & if you  
read his *Prophecy* and *Lamentations*, you may think hee  
shed an Ocean of Tears, for the sinnes of the daughter of  
his people. As I name him for all the *Prophets*, so I on-  
ly direct you to *S. Austin* of al the fathers, who besides  
his practise herein, *Confessions, Meditations*, and *Solilo-  
quies*, doeth vpon this occasion of my *Text* exhorte  
all to this generall *Lamentation*. Cum idem morbus  
plurimos occupaverit, nihil aliud bonis restat, quam dolor  
& gemitus, ut per illud signum quod *Ezechieli Sancto* re-  
velabatur, ille si possint evadere ab impiorum vastatione:  
whē the same disease (or general calamity) shall visit ma-  
ny, there remaineth nothing to the Godly but sorrowe  
& weeping, that by that signe, which was manifested  
to holy *Ezechiell*, they may escape unhurt, in the devasta-  
tion of the wicked: what *Gerson*, and *Alvarez Pelagius*  
a Pa-

6. Observ.

Deut. 32.

Pf. 119.

Aug.

Aug. lib 2. cont.  
Ep. Parmenian.

Chauc.  
Gerson.  
Alvar. Pelag.

a *Papist* in his booke named *Gravamen Ecclesie* haue written even against *Idolatrous Papists*, is worthy for ever to be remembred, though it cannot in this scantell of time be recited.

*vse.*

In this *dysastrous* time of my distracted meditations I haue been at a *maze* to cōsider whether these *prophecies* of *Jeremy* & *Ezekiel* be *Oracles* for *Ierusalem* only, or the *Chronicles* of our own lands: sure I am we haue the *Idol* of *indignatio* among vs, *Popery* the mother of two sorry twinns *Idolatry* & *Treachery*, we haue some *Idolatrous* Ancients, noble *Idolaters*, *Idolatrously* *luxurious* women, I dare not say that Noble women mourne for *Tammuz*. Wee haue *Idolatrous* Priests of our owne Tribe, of our owne Temple, who wish more Rome in the Land, who often offer strange fire vpon the altar even in *Bethel*, *spurious*, *Heterogeneous* monsters, *Hermaphrodites*, *Ambodexters*, *Rapsodist* *call* *Possillers*, false hearted fellows, who edge their swordes vpon the *Philistins* forges, and for this and these commeth the wrath of God vpon the children of disobedience. It is confessed that *Jeremy* and *Ezekiel* prophesied both at one time; Compare their prophecies, & you will beleue that they prophesied purposely for this age, and this place wherein we breath. In the 13 of *Jeremy* there is a prophecy, that while men looke for light there should be great darknesse: Is not this fulfilled? and haue not our eyes seene, & sorrowed, haue we not wept day & night, to see our present and apparant ioy ecclipsed, the expectation of such *solemne* and *solid* comfort in the conjunction of that blessed starre, with the religious Prince  
Pals.

*Ier. 13 16.*

*Palsgraue* In the same Chapter in the 18. verse the Prophet, as if hee cried to the *English Court*, vseih these words, *Say vnto the King & Queene, humble your selues for your Principality is come down, even the Crown of your heads.* And were the *sun* and *moone* of the *firmament* of this land, I meane his *Royall Maiesie* and the *Queene* ever so distressed with sorrow, as now, that the *glory* of the *Brittish Principality* is ecclipsed? In the 20 of the same Chapter, the Prophet asketh where is the *beautifull flocke* that came from the *North*, the *flocke* that was given him? And may we not aske? where now is the *beautie* and *glory* of this *flocke*, of this *family*? where be those *worthy* *active*, *rarely qualified*, *Religious*, *Noble*, and *divinely tempred Gentlemen*? whom, if another *Queene* of *Sheba* had beheld in the order of their *service* & *manner* of their *attendance*, shee had pronounced, *Happy* are these *men*, *happy* are these *servants*. In the 22. of *Ieremy* there is a command to weepe bitterly, the reason, because of the death of the *Prince*, *Shallum* the son of *Iosiah*, for saith *Ieremy*, *He shall goe away, and shall never returne to see his native Country.* O that the *grauē* had opened her mouth vpon vs, and that this had not beene fulfilled in our eies, that a *Million* of our liues had serued as an *expiatory sacrifice* for our *blessed Prince*? In *Ezekiel* there be many notable *places*, that hee that runneth may read how truely our *history* is pourtrayed in that *Prophecy*; but this *string* will grow *harsh*, if it be touched longer or lower.

Yee may aske me wherē in be any of these *Prophecies* fulfilled in our times, in conniuece of *Idolatrie*?

Ier. 13. 18.

I. King. 10. 8.

Ier. 23. 10.

But yee are wise, yee haue harts & iudgements and eyes to behold the increase of this desolation; yee need not aske, or if yee wil aske, aske the father in Christs name for some reliefe: for did not the wakefull eye of heauen keepe Centinell over vs, and the diuine hand protect vs from the furious battry of tempestuous Popery, wee should bleed vnder the presence of their wished for desolation, as now we ought to weepe for that continued abomination. Babylon hath beene described by Esay, Jeremy, Ezekiel, and almost all the Prophets, especially S. Iohn, haue foretold her Papall Tyranny, and farall and final misery. If there were any life, or spirit, or any of our Ancestors tealous, zealous courage in vs, we would bee avenged of Gods enemies. Is it not enough that they haue reaped of the best fruits of our land, and blasted some of the fairest hopes, & crept into houses, & led women captiues laden with diuerse lusts, and haue their annuall sessions, and customary officers, for their subsidarie collections among the hell borne brood of bastards, enemies to our King, and God, and Church. I knowe if there were no Popery in our land, yet Abominations might every where be found, *Oportet esse haereses, Oportet esse abominaciones.* But I say it is impossible, that all the world should afford so many high and horrid abominations, as be in these. What greater pride then that a Priest shall so abase the mettall of the Crowne and lay the golden head of the picture vnder the earthy foot of the Pope? what sensualitie more then to proclaime indulgence with liberty, to all kinde of lust, what covetousnesse more then to sell soules, the great marke of

Romes

Romes market in the *Revelatio*. A place so invincible to convince Rome of *Antichristianisme*, as no quicksilver, red Sulphurous Enginer among the *Iesuits* shall ever be able to countermine it. *Veniunt, & in senatum veniunt*, thy liue and come to Church, and I would they came no neerer. But come they as neere as they may, he that sitteth in heauen shall laugh them to scorn, the Lord still hath them in derision, the sea is limited, nay hell it selfe is bounded, their Navies haue beene shipwrackt, their fire workes prevented, their weapons, poisons, Treasons, ever hitherto defried, and God will continue to bee our God, their Dagon ever shall fall before our Arke, if we continue his servants.

Acknowledge this, Honourable, & Beloved, let Gods protection, if nothing else seale the certaintie of our Religion vnto vs, you that haue any place of government and deriue any beames of authoritie from the sunshine of his Royall Maestie, looke to your oathes of allegiance to God and the King, how soone you must giue account of your Stewardship you knowe not, be faithfull in the cause of the Lord. In some parts of this land by the countenance and furtherance of our late Renowned Prince authoritie, hath kenneld vp some blood-thirstie she-seminaries, and Religion that was sicke of a Consumption beginneth daily to recover. There is no open Toleration for Popery, I confesse better were it that the Eagles of the valley should pick out their eies, but in eo quod superstitio non tollitur, tolleratur: I never shall remember that remarkable place of S. Paule to the Galatians, but my soule will abhorre the thoughts of blen-

Rev. 18. 13.  
A most notable place to prone the abomination of Rome: No place of the world selling soules but Rome Tully in Casil. coniu. Iob.

Banbury Castle.



Gal. 3. 4. and  
5. Chap.

Gal. 2. 1.

ding, or suffering two religions in one place. The Gospell was plant ed in that Church, and yet this desired to retaine some few of their ancient Iewish ceremonies: if yee read the place, you will wonder that Paule should bee so vehement against the participation of some fewe reliques of their old religion. You will find him more bitter (if I may call his holy zeale, the scale of his Apostleship, bitterness) I say you wil find him more earnest and piercing then in all his Epistles. Besides an ingeminated Anathema to those that preached Iewish doctrine among them, & foolishnesse heaped on their heades because they did hereby frustrate the grace of God, he protesteth vnto them in the 5. chapter and second verse, Behold I Paule say vnto you that if yee be circumcised, Christ profiteth you nothing. Is Circumcision growne so odious? Is the scale of the covenant, Abrahams covenant of grace antiquated? Is there no means, that this and the gospell may stande together? Wil not Paule suffer a little leauen in the lumpe, not agree, that an agreement, or reconcilment be made between Moyses and Christ, I say between Moyses a type of Christ & Christ, between Moyses, who was with God the father in mount Sinai, & Christ with him in mount Tabor, not this Moyses and his law to be endured where Christ is, & his gospell? How then, if leauen bee not suffred, is poison mingled? if Law and Gospell not to be together, how shal that be endured, graced, maintained and countenanced among vs, which is derogatory to law and gospell? Beloued be ye not deceiued God is not mocked, he seeth harts, as you see faces. Idolatry and the conniueance of Idolatry, brought



brought all the *plagues* vpon *Israel*; fauours among vs done to our *enemies*, haue almost *vndone* vs. *Eheu sustulerunt Dominum*, I may say with *Mary*, they haue takē away our *Lord*. Whether it was by any *hellish* plot of theirs sent from their infernal *caues* and *cavernes*, or the too much sparing of these *Amalekites*, whom God (if man neglect) will *punish*, I may say *sustulerunt Dominum*. The choicest and greatest *plague* that these *Incendiary*, *Sāguinary* affaciāts could haue deuised, they haue perforced. I know not *whether*; it was their *damned villany*, when they saw that *Salomon* would not linke with *Pharaoh*, that they fearing *Salomon* would pull of the crest of *Pharaoh*, haue preuēted it by their *infernal* stratagems. Speak it I must not feare it I do, yet not because I feare to speake it: for alas, now that *sustulerunt Dominum* for vs of this distressed family, did they cut our *throats* presently, they would rather free vs then adde any thing to our *present miseries*.

But Lord looke downe vpo vs, we are thy people and the sheepe of thy pasture, thou hast broken our bones in sunder yet art able to cause the bones that thou hast broken to re-toice; build up the wals of thy *Ierusalem*, looke downe vpon thine *Annoynted*, cloath his enemies with shame, but vpon him & his let his Crowne flourish on earth, til thou crowne vs all in heauen. Amen.



# TEARES

SHED OVER ABNER.

THE

SERMON PREACHED ON THE

Sunday before the PRINCE his fu-

nerall in St. JAMES Chappell

*before the body.*

By

DANIEL PRICE *then Chaplaine in Attendance.*

SENECA.

*Hectora flemus.*



AT OXFORD

Printed by Ioseph Barnes and are to be sold by John Barnes  
dwelling neere Holborne Conduit. 1613.



# TEARES

SHED OVER ABNER.

THE

SERMON PREACHED ON THE

Sunday before the PRINCE his fu.

nerall in St. JAMES Chappell

*before the body.*

By

DANIEL PRICE *then Chaplaine in Attendance.*

SENeca.

*Hec̃tor a flemus.*



AT OXFORD

*Printed by Ioseph Barnes and are to be sold by Iohn Barnes  
dwelling neere Holborne Conduet. 1613.*

# TEARS

SUED OVER ABNER.

THE

SERMON PREACHED ON THE

Sunday before the Prince of Wales's  
wedding in St. James's Chapel  
before the King.

BY

Daniel Price Esq. Chaplain to His Majesty.



AT OXFORD

Printed by Joseph Barnes and are to be sold by John Barnes  
dwelling near the High Church, 1813.





TO THE HONOVABLE AND  
worthy Sr DAVID MURRAY.

SIR,

**M**Y ende in publishing this Sermon, is not popular ostentation; that neither becometh this season, nor this subject: being then framed, whē having lost the light of my Master his life, I desired to confine my selfe to the circle of solitarinesse; yet was I put vnto this, and the like burdens aboue my strength, and beyond my will. This was my last homage to his memory, who hath exchanged highnesse for hapinesse in the highest beaueus. It is my first service to you, who were one of the first and faithfullst servants to him, till the holy passage of his beauenly soule; your matrycies having then no other obiect but him, and heauen, where now he

M

is

is cloathed with the rich wardrop of his Redeemer. Accept worthy Sir, these mites, graines, drops, teares; they be the best odors and ointments that in that hast I could provide to present to him dead, and you li-ving. Our Tribe oweth much to you, but Religion much more; and therefore I knowe many ioyne with mee to wish your worthinesse complement of ioy in this life, and full accomplishment of glory in the next: for the which as your favours haue bound mee I continually pray, while I am

---

DANIEL PRICE.

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2. S A M. 3. 31.

*Rent your garments, and put on sackcloath, and mourne before ABNER.*



Y Text containeth the furniture for a funerall, an Honourable shadow presented on the stage of mortalitie, concluding his last act vpon the face of the earth. In the 1. of Samuel and 14. yee may finde his birth, Abner the sonne of Ner, kinsman to Saul, a Prince of the blood. In this Chapter is recorded his death, funeral and last obsequies, and these so fully described that neither the maner nor marshalling of it be left out. *Herse, Sepulcher, mourning garments, mourning Elegies* be not omitted, and as if David gaue the *Impresse*, his owne words bee, knowe yee not that a Prince and a great man is fallen this day in *Israell*. I will stay my meditations from running as Peter and Iohn did to the *sepulcher*: he that commeth after, whose shooe latchet I am not worthy to vnloose, he is to annoint the body at the *buriall*, & *felix est cui talis praco contigerit*, and happy is our dead *Achilles*, as in heaven in his soule, that hee singeth praises with those who are made *Kings & Priests*

M 2

to

1. Sam. 14. 50.

v. 27.

v. 31.

v. 38.

Ioh. 10. 4.

Rev. 1

Aug.

to God, lo in earth, that at the *interring* of his body his praises shall be *sounded* by him, who is as *Augustin* spake of *Cyprian*, *Tanti meriti, tanti pectoris, tantioris, tante virtutis Episcopus*, our most Reverend Prelat, & of such worth, such wildome, such speech, such spirit.

V. 31

My part at this time is to shed some Teares over Abner, and as *David* in the 31. verse of this Chapter to lament before the bier: a duty vnexpectedly imposed on me, the weakest of my worthy brethren, yet now to be performed to farre as *Omnipotency* shall enable, as a finall end, and funerall of my service to that vertuous, gracious, Princely spirit, which once inhabited this *Tabernacle* of earth that here lieth before vs.

Abner the Princely Hebrew, was now going to his last *Passover*. From the *Egypt* of this world, to the *Canaan* of heaven is one *Passover*, but this was not it, he was now to pass the other fro the world into the earth to remaine in silence, and solitarinesse in the wombe and Tombe of the earth. *David* asketh the question, died Abner as vnregarded, died Abner not lamented? No; for the Text saith, *David* lift vp his voice and wept, all the people wept for Abner, & againe *David* lamented & followeth the beere, & wept besides the sepulcher, & all the people wept again for him, & yet further, *David* commands them to mourne, & in a solemne obse-  
vance, wiltheth them to lay aside their purple & Princely furniture, their wanton, superfluous, and supercilious failes of Pride, nay not only lay them aside, but to rent and teare them in peeces, and to put on Sables, mourning Abiliments, outwardly to testifie their sorrowing inwardly, because Abner was fallen in *Israel*. And what was

was *Abner*, that he is so lamented, so honoured by these observances, so mourned for in these *obsequies*, that King and people, and all *Israel* lament him? *Abner* was the grace of the Court, & the hope of the Campe, he was the Candle of his father, as the original signifieth. *Abner* was the bearer of the sword, and the joy of the souldiers. *Abner* was the glory of the king, & the supporter of the kingdom, a noble minded *Martialist*, that did not after a dishonourable Peace, which is no better then lusts truce, & valours rust. To say no more, hee was *Abner*, the light of *Israel*, & now this light extinguished, *Abner* is dead and departed, therefore Rent your cloathes, put on sackcloth, and mourne before *Abner*, for *Abner* lieth dead before you.

Not only change your garments, but rent them, teare them to totters, and put on not only sables, semblances of sorrow, but sackcloth hairy, dusky, dusty sackcloth, nor only *Scindite vestimenta*, rent your garments, but *scindite corda*, rent your hearts by mourning, & doe not this *clam*, but *coram*, not privatly, but openly. Put your garments on of lamentation, *non tanquam illi qui theatro vivunt*, not as though you did personate sorrow, but as though griefe were as cloathes to your backes, and as marrow to your bones. And mourne you, *nō tāquā illi qui in funere plorant*, not as mercenary men among the Heathens, who were hired to mourne in their publike funerals, but really let all the senses, all the faculties of the soule be cloathed only with sorrow. Weep, and wail, and watch the body while it is here, water his couch with your teares, attend the bier, and beare it to the buriall, and performe these last ceremonies of service, and sor-

Divis. Text.

row to *Abner Davids Chiefetaine, Israels Captaine*, whose presence was a heaven of delights, whose departure seemeth to leaue an *Eclipse* in all things. Rent your cloathes and put on sackcloath & mourne, *Abner lyeth dead before you*. The Parts of this iniunction of sorrowe are three; 1. the required outward signes of sorrowe, rent your garments, & put on sackcloath. 2 The inward signs, mourning and lamentation. Thirdly the cause of both, *Abner is the sad spectacle dead before them*.

Job. 2.  
Ion 3.  
Amos. 8.

Gen. 37.

I forbear *descent*, plaine song best fitteth sorrows. First of the first. 1. The manner of the *Easterne* people was when they lost friend or child, or in any common calamitie, to rent their garments. In the latter, when the *Israelites* found want of the favour of God, they put of their wonted garments, as in the *Prophets* may be found, *Iob* sat in ashes, *Niniveh* in sackcloath, the *Jews* rent their cloathes. I need not record the frequency of the Phrase in scripture. The holy *Patriarch Iacob* was one of the first I find so passionat, and it was when hee lost *Ioseph* his ioy, the light of his life. *Rachel* never mourned for her children as *Iacob* for the sonne of *Rachel*, he mourned and rent his cloathes, saith the Text. Pardon the good *Patriarch* that hee was in such an *extasie*, well might he rent his cloathes from his backe, when they had rent his bowels from his belly, and taken his *Ioseph* from him. *Isaac* his father was not more deare to *Abraham*, then *Ioseph* his sonne to *Isaacks* son *Iacob*. Wherein obserue that God tried these three *Patriarchs* in their three children, *Abraham* by *Isaac* trying his faith by offering to offer *Isaac*; *Isaac* by *Iacob*,

Ia-



*Iacob* flyeth from his fathers house for feare: *Jacob* by *Joseph*, *Joseph* is told by his brethren, and they bring old *Iacob* his bloody party coloured coat, and *Iacob* seeing it accepit unam vestem scindit alteram, he receaued *Josephs* garment, but rent his owne, herein manifesting how great his sorrow was for the losse of his sonne.

*Lud.*

The losse of a sonne is the greatest losse vnder the sun. *Iob* lost all, last of all his sonnes: when those farall Nuntioes bring him newes of severall losses, one waving after another, any of them all readie to shrowrack al *Iobs* senses, he answereth none of them till the death of his sonnes was presented to him, then, saith the Text, *Iob* arose and rent his mantle. But *J* will not rent my selfe from the Text.

*Iob* 1. 20

In holy scripture there is not almost any state or condition of life but yeeldeth an example of this Renting the garments. *Iacob* the Patriarch, *Iosuah* the Captain, *Joseph* the iudge, *Chusai* the Counsellour, *Elisba* the Prophet, *David* and *Ezekias*, *Ahab* and *Ahalia* the Queen. But of all other I find not many examples of the high Priest, for in the law it was prohibited the high Priest: for *Moses* thus speaketh, Rent not your cloathes, least yee dy, and least wrath come vpon all the people. And therefore when the high Priest in the Gospell rent his cloathes, hee rent his Priesthood, saith *Abulensis*, *Prasagium scisse pontificæ dignitatis*, it was a presage and prodigy of his renting officium & vestimentum simul.

*Gen.* 37. 10.

*Iosh.* 7. 6.

*Iud.* 11. 15.

2 *Sam.* 15.

2. *King.* 2.

*Lev.* 10. 6.

*Abul.*

This custome is not only mentioned in Scripture, but in all monuments of history, Poetry, and Oratory, that of *Iuvenal* of *Polyxena*

*Iuv. Satyr.* 10

*Scif*

Herod lib. 9.  
Lucian. dial. de  
Iustia.  
Dion. lib. 6.

Rab.

Mat. 3. 4.

Esay. 20. 20.  
Apoc. 11. 3.

Nimrod.

Obferu.

Domey.

Sciffag. Polyxena Pallā: that alfo of *Augusta* in *Seneca*, (*cindit vestes*--- *Augusta suas*. *Herodotus* records it of the *Lacedemonians*, *Lucian* of the *Grecians*, *Dionysius Halicarnassens* of the *Romans*, though *Tully* in his *Tusculans* ielt at these *Ceremonies* calling them *Luētus Barbaricos*, yet these shewes and shaddowes haue much life in them, and bee sensible provocations to sorrowfulnesse and solitarinesse. For by renting of the rich robes, and apparelling themselues in *sables & sackcloth*, they manifest their mourning in body as in mind. With renting of garments, putting on of *sackcloth* is ever ioined. *Maroris insignia, tristitie Emblemata*. And indeed the vse of *sackcloth*, hath beene very ancient, & frequent; the *Arke* vntill the *Temple* was built was covered with *sackcloth*, and *Iohn Baptist* was cloathed in *sackcloth*, and *Esay* and the other *Prophets*, were commonly apparelled in *sackcloth*, & in the end of the world *Enoch*, and *Elias* shall preach in *sackcloth*. I can shewe you a whole *Court* thus arrayed, in the time of *Abab*; a whole *City* in the daies of *Jonas*. But not to stray further: vpon this renting of garments, and cloathing with *sackcloth*; I obserue that the sadnesse and sorrow of the spirit draweth the body and all the habiliments of the body into the participation and manifestation of griefe. Every worke of ours, in ordine ad Deum, hath many outward necessary ceremonies in the performing of it. Prayer is a holy service and by this tenure we hold our temporall and spirituall blessings, herein bowing of the knees, bedewing of the eyes, smiting of the breast, bee not of the substance, but of the circumstance of prayer, Non tam o-

pera

*per a quam passiones*, neither commanded, nor prohibited by God, nor so properly workes as *Passions*, yet when these attend prayer, not *mimically* sought or *vainely* studied for, or *Hypocritically* affected & personated, but come of themselves; these holy *perturbations*, proceeding from the *spirit* and power of prayer, they never returne without a  *blessing*. In the repentance of *Niniveh*, they vsed besides *fasting*, the *livery* of my *Text*, *sackcloth*, and that so generally, as that *man*, and *beast* put it on, and not only so, but a forbearance of meate, neither *man*, *woman*, or *suckling*, neither *rationall* nor *irrationall* creatures, had their *feeding*, the *infant* crying for the *dug*, and the *dombe* creatures crying in the *Crib*, in the great & solemne abstinence, did add much life to the performance of the *Ninivites* repentance. To let passe the guise of other *Actions*, our own custome, & the *habiliments* that now are on vs, now wee see all things are turned to mourning round about vs, it hath a strange operation to stirre vp the powers and passions of sorrow in vs, to set open those *cesserns* of our soules, that rivers of Teares may flow from in this *Hart-breaking*, yet well-pleasing pensiuenesse. For the nature of griefe doth vtterly exile all objects of pleasure, & when true sorrow sits her downe in a *stupid* and *stupendous* manner, and calleth for heaven aboue to weepe with her, the earth beneath to lament, *Rockes* to cleaue, *mountaines* to eccho grones, *Rivers* to run with Teares of griefe: the *Israelites* did not more loath, then she doth delight to sit downe on the banks of *Babylon*, her musicke is *Lachrymæ*, or *Doloroso*, she is as *Rahel* in hard labour

Gen. 35. 16.

hour, she no sooner conceiveth but is delivered, and no sooner delivered but conceaues againe, her throbs and shrowes almost deuide her soule from her selfe, but that her solace being in diuision, that which killeth others, keeps her aline, emptinesse in the bowels, blacknes on the back, round about spectacles of misery, al circumstances to make sorrow greater then her selfe.

Iste.

Luk. 7. 24.

Is it so? Be outward circumstances required to expresse inward sorrowes? Downe then with all the signes, and sailes of vanitie, and in true sorrow, and humilitie, humble your selues before God. It was one of our Saviours questions to his Disciples after their returne from the visitation of Iohn Baptist, whom went yee out to see, one cloathed in soft arrayment? he answereth himselfe, they which are gorgeously apparelled, and linc delicatly, linc in Princes Courts. Ahlas, Beloued, that tune is altered, you that haue beene as Oriens starres in this firmament, now the darke and blacke colour of the night cloathes you. It was a true speech of the Emperour, sumptuousnesse of apparell is vexillum superbia, Nidus luxuria, the banner of pride, & nest of lust: & as true is that of another, the worst apparell is natures garment & the best but follies garnish. The great sinne of the Assyrians was excesse in cloathing, and therefore their great City Ninirveh was therefore apparelled in sackcloath. The great sinne of our land is excesse in the same kind, and therefore God hath cloathed this our great City at this time in mourning garments. Aske of the most ancient obseruer, and Register of times, whether either in mans memory, or in records of antiquity the like example hath

Ion.

hath appeared, as that which is *obvious* now in all parts of this *City* that almost the third man we meete is a *mourner*. The froth of *ostentation* that appeared lately, I say not only in this *house*, and in this *City*, but in all this *Land* did prodigiouſly pretend an alteration. It was not strange to see a man carry a whole house on his backe, nay to see some more able to beare then *Elephants*, carrying more then Castles, lapping themselves in their land, being the living sepulchers of their ancestors, executors to themselves, and sheeves to their successors. I acknowledge a free use of all Gods good blessings. Honour to whome Honour belongs, and all the accrument of all honourable ensignes to them whom God hath lifted vp above their brethren; but Nature and Nations haue ever vntill now made distinction, as in other Circumstances, so in apparell betwene the Master and servant, the Prince and Subiect. It is the generality rather then the bravery of apparell I condemne. Yet even in the bravery, what a poore ambition is this, that a Peacoeke is more beautifully suited then thou, or a Zylly of the field more glorious then thy Colours feathers, spangles, pearles, silkes, and golden suits can make thee! Be not deceived, my Beloved, in the bravery of the world, in the vanitie, or opulency, or voluptuousnesse of life, hee that gaue a garment may giue a Rent, hee that hath cloathed with beautie, may cloath with leprosy. Looke into the rifling of a wordrop in *Esay*; The inventory is taken in the 3. Chapter, the bravery of their Ornamentes, and chaines, and bracelets, and muslers, and bonnets, and Tablets, and earrings, and rings, and ornamentes of the legs, & change

Esay. 3. 18.

able suits of apparell, and mantles, and wimples, and crisping pinnes, and glasses, and hoods, &c. But the destruction of all this feminine furniture is in the next verses: It shal come to passe, that instead of a sweet smell, there shall be a stincke, instead of a girdle a rent, instead of well set haire baldnesse, and instead of a stomacher, a girding of sackcloth, and burning instead of beautie. The gates shall lament and mourne. That story sheweth how our state is, so we sinned, so we are plagued.

Tbalm,

Corahs murmuring was a kind of blasphemy.

It is observed that among the Jewes, whosoever were present where blasphemy was committed, they presently rent their cloathes in detestation of the blasphemer. Were it an iniunctiō among vs, we should never be in a whol suit of cloathes, there be to many blasphemies daily committed. In all the olde Testament I finde but foure blasphemers, Shelomiths sonne in Leviticus, Corah in Numbers, Goliath in the 1 of Samuel, and Zenacherib in the 2 of Kings. The first one of the commons, the 2 a Priest, the 3 a souldier, the 4 a King, & none of all these escaped without vengeance, to shewe, that if in the Comunalty, or Clergy, or military men, or in the very throne of Maiestie, blasphemy bee found, without great mercy there will be great iudgement executed. In our weaknesse oathes doe fall from the best of Gods children: Humanitie and infirmitie, those two twinnes both dwell in vs, and therefore let vs pray, Enter not Lord into iudgement with thy servants, for in thy sight no flesh shall be iustified, keepe vs from the cursed custome of oathes, and keepe vs from being either principals, or accessaries in blasphemy.

Lastly,



Lastly to close vp this first part; In your *mourning* garments, see that yee cloath *mourning minds*, and truly sorrowfull *soules*. None of you can condole so much as yee ought, and therefore farre be it, that among any of you, there should lurke vnder the *sable habit* of a *mourner*, any *falshearted*, *Pharisaicall*, *Hypocriticall*, *Papish* masker, whose *soule* is not *robed* with either the *Nuptiall*, or *funerall*, *wedding*, or *mourning* garment. To such I say not *friend*, but *foe*, how canst thou to this *mourning* garment. *Epiphanius* mentioneth some *Hereticks* that were called *σκηνοποιῖ* that continually went in *sackcloth*, and yet were rotten painted *sepulchers*. I feare mee, if due *inquisition* were made, wee might find *Hereticks* in *sackcloth*, even in these *solemnities*. The pressing in of *Papists* into those places, which our *Gracious Master* honoured with the acceffe of his *Person*, this last *Summer* will never out of many good mens *minds*, who saw and pittied to see the boldnesse of these *bloodsuckers*. No wonder that there is *masking* in *mourning*, when there is such *common masking* in *beleeuing*, that many a one that commeth to the *assemblies* may be asked, *noſter es*, an *adversariorum*? as *Ioshua* once questioned. But the day shall come when the secrets of all *hearts* shall be *disclosed*, *Conscience* shall be *unmasked*, and their owne *souls* say to their owne *consciences*, as *Achab* to *Elias*, *Hast thou found me o my enimie?* But vnto those that doe truly *mourne*, the Lord will marke them in *Sion*: and howsoever the *Persians* in the history of *Eſter* would not suffer any in *sackcloth* to come into *Aſaſuerus* his

Epiph. Her. 80.

Iof. 5. 13.

Court, yet as *Jacob* got the blessing in *sackcloth* by making himselfe rough in the sense of *Isaac*, so he that commeth to God with the inward *sackcloth* of sorrow, shall surely find a *blessing*. O then howe happy were we if wee could for ever continue our mourning till our blessed *Master*, who is in *glory*, and we who are here in *misery* come to meeting.

For our part we pronounce not renting of cloaths only, without the putting on of other robes, nor so much wish you to put on *sackcloth* as to put on *Christ*, *Induite* is the voice of the Church, not *scindite*: Put on, not rent of. We pray for the *Kings* Maiesty, *Indue* him plentifully with heavenly gifts; for the *Royall* progeny, we pray, *Indue* them with thy holy spirit; for the *Honourable* the Lords of the Counsell, we pray, *Indue* the Lords of the Counsell, with grace wisdom and understanding, and in many other places in our *Liturgie*, the *Originall* of all being from that of *S. Paule*, Put on the Lord *Iesus Christ*. Which will be the better performed if yee please to be acquainted with the second part of my Text, which is *mourning*, inward mourning, not only *scindite vestimenta*, but *scindite corda*, Rent not only your clothes, but your hearts.

And mourne, It hath beene an ancient and a laudable custome for the Saints of God to deplore their deceased of what estate or condition soeuer. Honourable be those examples, *Abraham* lamenting *Sara*, the Hebrews *Moyse*, *Ioseph* *Iacob*, the *Israelits* *Ioseph*, the *Apostles* *Stephen*, *Nazianzen* *Basil*, *Bernard* *Malachie*, and our blessed Saviour *Lazarus* his friend, and far be it that *Christians*

In the Collect  
for the King.  
In the Collect  
for the Royall  
issue.  
In the Letany.

*stians* be blameable for neglect hereof. If it were that but *Nature* only did teach this, and *affection* presse it, those *internall acts*, the *Passions* and *operations* of our soule would *diffuse* themselves, not onely by a *sensible* but reasonable *motion*, to bewaile the want, and lament the losse of such as were, by our duty, or propinquitie deare to vs. But when a greater *enforcer* hereof, then *nature* appeareth, when *Grace* approveth this, we may then open the *floodgates* of *affection*, and deplore the death of those, whom the eyes that saw *blessed*, and the eares that heard, gaue witness vnto. *David* in these 5. last *Chapters* celebrateth many *funerals* with mourning for *Saul* and *Jonathan*, for *Ishbosath*, for *Ahasel*, and here for *Abner*. And it is not without much reason that *Salomon* doth giue *Counsell* to goe to the house of mourning, *est enim illic benedictio*, saith one, there is performed that blessing which *Christ* promiseth. A blessing is promised no where to mirth, but to mourning. Our *Saviour* hath annexed this reward. The keeping vnder of the soule is much availeable to all religious and devout offices, the contemplation of the lamentable estate of the several occurrences of this lower world, is one of the cheefest and first rounds of *Jacobs ladder*, & hath brought many holy *ancients* to *heauen*, and doth teach every man *Dauids* lesson; I see that all things come to an end, therefore they law doe I loue. The whole world is the house of mourning, whither then may man goe but to mourning. The *Paracelsian* may ho'd that there is salt in every body; I am sure, there ought to be sorrow in every soule. The second sonne that

Pin.

Ps. 119.

Gen.

Eccel.

Hist. schol.  
in lib. Gen.

Hier.

that *Adam* had was *Abel*, his name the name of *vanitie* and *sorrow*; of *vanity* because *Adam* was exiled *Paradise*, and the whole creature was subiect to *vanity*; *Adam* might haue taken vp *Salomons* Text, *Omnia vanitas*; and *Abel* had his name from *sorrowe*, because all things were so *obnoxious* to *vanity*, both these be ioyned in *Salomons* vniuersall censure, *vanity* and vexation of spirit. *Abel* the first name of *mourning*, *Abel* the first cause of *mourning*. S.<sup>t</sup> *Austin* onely collecteth three reasons of praising *Abel*, *virginitas*, *Sacerdotium*, *Martyrium*; and in all these he was the type of *Christ*, & indeed his name of *mourning* did typically prefigure the nature of *Christs* life, which was spent in solitary *sorrow*. It is a conceit of *Methodius*, that *Adam* continued his mourning for his sonne *Abel* a hundred yeares, his reason is, because he had no other sonne, as he collecteth frō the Text, in the space of a hundred yeares after. Howe long soeuer he lamented his sonne, we knowe not, nor need care: we are sure that all the daies of our *Pilgrimage*, we may lamēt our father *Adā*; for as he brought in sinne, so sinne hath brought in *Lamentation* and *mourning* vpon vs, and not *Jeremy* only but all mankind may write *Lamentations*. *Non finire sed semper reservare lachrymas debemus*, we must never end our sorrows, intermit them we may, but still to keepe our acquaintance with them. That of *Hierome* I confesse it is true, *Detestanda sunt illa lachrymæ quæ non habent modū*, mourning without measure is a hell vpo earth, yet again *Detestandi sunt qui carent lacrymis*, they are to be detested that haue no measure of this heavely *Manna*.

My

My observation vpon the word *Mourne*, is this, The best seruants of God ought to lament the losse of those that haue beene Pillars either in Church or Common-weale. It is confirmed by S. Hierome, *Pietas plorare iubet, desiderandi sunt ut absentes, deplorandi ut amici*, Pietie doth command these lamentations, holy men are to be lamented, because being absent to be desired, and as friends to be deplored. *Tauri pro tauro mugiunt*, saith Bernard, vnreasonable creatures do low one for another: how much then should reasonable men, especially Christians deplore those that are departed from them, when reason teacheth, and affection inciteth? It was the practise of many of the Prophets, as S. Hierome noteth. *Iustus perijt*, saith Esay, the iust man perisheth, and no man taketh it to hart. *sanctus perijt*, saith Micheah, the holy man perished out of the way, *Fius defecit*, saith our Prophet, the godly man cealeth, and Jeremy in most ample sort, in his 9 Chapter, whither if yee haue recourse, yee may see the fountain from whence ranne the rivers of all his lamentations. O that my head were water, and mine eyes a fountaine of teares, that I might weepe day & night, for the staine of the daughter of my people! I acknowledge that these all did deplore rather the generall desolation in the want of good men, then in their particular affection the death of such good, holy, iust, godly men. But in this kind also, these blessed seruants of God are not without example; David shall speake for all in his Elegies, for Saul, Ionathan, Absolon, Abner, &c. Nay our Saviour as before I mentioned, wept for his friend, I find that name bestowed only vpon his friend Laza-

Obs

Hier

Hier. in 27. 2. ai  
Esay 57. 2.  
Mich 7. 2.

Pf. 12. 1.

Ier. 9. 1.

Ioh. 11.

Aust.

Ioh. 11.

rus, and I find our Saviour weeping only for Lazarus, for no one particular but his friend Lazarus, and that was so observed by the Jewes, as that their speech was, behold how hee loved him. Our Saviour raised vp, as S. Austin noteth, three especially, and particularly in his life, but he wept only at one of them. The circumstances of his raising these differ much, the first was dead but an houre, the second dead a day, the third dead foure daies; the 1. dead but not taken out of the bed, the 2. dead and laid in the coffin, but not in the graue, the 3. dead and laid in the graue, dead 4. daies, and began to saue him: he touched the hand of the first, the coffin of the second, but the third he touched not all. At the first fewe persons were present, and Christ charged the not to speake of it: at the second many were present, & it was noised farre abroad: at the third a number of Jewes present, and they observed it. At the first there was no publike weeping; at the raising of the second the mother wept: at the raising of Lazarus, the friends, and sisters, and Jewes wept, & flevit Iesus, & fremuit, & turbavit seipsum, Iesus wept, and groaned in the spirit, & was troubled, and againe hee groaned and was troubled, and cried with a lowd voice; the said the Jewes, behold how he loved him. Et quare flevit Iesus, nisi hominem flere docuit, and why did Christ so weepe, but that hee hereby taught man to weepe: he opened 2 fountaines of passion and compassion, and therefore those that carry his name, are to conforme themselves in some measure, and though there bee no proportion betweene finite & infinite, yet in the best manner we may precept, and example,



ample, and promise doe enforce this blessed practise. It was a strange law, that the *Athenians* made an edict to prohibit mourning at funerals, fit for heathen, not *Christians* to imitate. For they that haue beene honorable and commendable in their liues, are to be followed with the best testimony of affection, that the iust may be had in everlasting remembrance, yet with this warning in mourning, that as we proue not without charity in, not lamenting their deaths, so also not without hope to forget the good estate of their soules when we so overmuch lament the death of their bodies.

In the 9. of *Numbers*, when the cloud was taken up, the children of *Israel* iournied, when it abode, the children of *Israel* pitched, so when sorrow commeth, sit downe with sorrow, and mourne when ioy commeth, retorne, & reioice, yet never to bewray a want of faith when we would manifest an abundance of loue.

Hence then wee see our warrant for bewailing the irreuerable losse, that the Church and Common-wealth, and Protestant world, hath nowe sustained by the sad spectacle before vs: we may rent garments, and put on sackcloath, and mourne. Mourne then, yee children of the bride-chamber, the bride-groome is taken from you. Mourne yee sonnes of *Eli Nobilitie & Gentry*, the Arke of God is gon from among you. Mourne yee *Priests* of the Lord, betweene the porch and the Altar, *Iosias* is dead, and slaine among you. Howle yee poore, for trees, your shelter is downe, the Cedar is fallen, and lieth here before yee. Let the house of *David* mourne, & *Iugeat Domus Iacobi*, let *S. James* mourne; let the inhabitants

Num 9.

Vse.

Zach.



of *Ierusalem* mourne, and to vse the words of *Zachary*, let them mourne as for their *only sone*, and lament as for their *first borne*. In that day shall bee a great *mourning* in *Ierusalem*, as the *mourning* of *Hadadrimmon*, in the valley of *Megiddo*, and the land shall bewaile every family apart, *mourning* shall be in all the endes of the land, *complaining* in the streets of every City, *crying* in the chambers of every house, *Alas for the day of the Lord is come*, it is come: all the orders and Companies, I say not of this house only, but of all this Realme, from the *honourable* Counsellour, to him that draweth water, from the man of *gray yeares*, to the young child, shall plentifully water their *cheekes*, and giue iust occasion to the *Chronicles* and *Proverbs* of our posterities, to be remembred. And we especially of this *Collegiate societie*, that shall this *night* end our watching, shall to morrow haue a new *ocasio*, not only of *increasing* but *renewing* our weeping. Hitherto we haue mourned for the departing of his soule out of his body; now we must lament for the departing of his body out of this place, so long as his *herse*, his *urne* remained, wee had a *Master*, though we could not enioy him aliae, yet it was some *solace* in sorrow, to attend him dead, though we heard not his words so full of *grace*, nor enioyed his *presence* so full of *glory*, yet his *ashes*, his *effigies*, gaue a *glimse* to vs sitting in darknesse, and now wee must loose this, and this *vnhappinesse* will admitte no *helpe*. When *Iacob* was carried from *Goshen* to *Canaan* the *Egiptians* mourned with a great and very sore *lamentation*, and that mourning was so wondred at by the

the *Canaanits*, that they call the place *Abel-Mizraim* to this day, *Egyptians* gaue the cause of the name: *Canaanits* gaue the name of the place, mourning the cause of both, both these strangers, nay in themselves *infestuous enemies* to the *Israelites*. If *Egyptians* and *Canaanits*, strangers haue done this for *Iacob*, what shall the *seruants* doe, and *attendants in familia Iacobi*, *pro filio Iacobi*; let vs crie mightily vnto heauen, that after our bodies lie buried in the dust, our lamentation may be remembred, Ah the Prince, ah our glory; ahlas for the day of the Lord is come, it is come, for *Abner* lyeth dead before vs! My last part.

Mourne before *Abner*: *Coràm* not *Clàm*, not privately but openly. Many acts of devotion are to be performed privately: when thou givest almes saith our Saviour doe it privately, when thou prayest enter into thy chamber doe it privately, when thou repentest, saith *David*, commune with thine owne heart, and in thy chamber, and be privat. Privacy is a speciall circumstance in all these, and sure if many would but vndergoe the catechising of their soules in privat, they would not be observed so much for their sinnes in publike. *Laertius* mentioneth *Pyrrhus Eliensis*, which was wont to consult himselfe daily in some secret place, and being obserued to talk to himselfe, herevpon being questioned, the cause hee answered, *Meditor bonus ut sim*. And *Seneca* mentioneth *Sextius* in this kind, who every night would privately examine himselfe, *Quod hodie malum tuum sanasti? cui vitio obstitisti? quâ parte melior es?* and what custome saith *Seneca*, can be more commendable? These beloued,

Math.

Ps. 4.

Laer. lib. 3. de Ira.

shall arise in iudgement with this generation and cōdemne it: their practise was a kind of vailed *Christianity*; they did shame to doe that privately, which this age doth *perpetrate* daily and *publikely*.

*Mourning* is to be performed openly, *solemnity* expects it, and *antiquity*, that constant, wise, and vnpainted *Herauld*, prescribes it, *Coram Abner*, the last act of his *obsequies*, the last *tribute* of *dutie*. *Abner* yet carrieth his *names*, the *earth* yet carrieth his *body*; it is not *Cadaver*, nor *Inane corpus anime*, it is *Sacrarium vite*, not a *Carcasse*, or empty *corpe*, but as *Athanasius* well observeth, the dead *body* is the *vestry* and *Chappell* of life, and haue their *Cemiteria*, sleeping places til the *Resurrection* of the dead. They be as *Kings houses*, not to be condemned, when their *Masters* depart out of them, because they are to returne againe: *life* shall visit these *desolate roomes*, all the offices in this *Princely* body of *Abner* shall be supplied, the *Court* is but removed, *Heaven* is the standing house, this *body* shall againe be the *bed chamber* of the soule, yet because *life* is gon out, lament, for *Abner* is *Abner* still, let not your last act faile, though your *eyes* cannot see him, yet let them send our *Teares* to sorrow for him, and *Mourne* before *Abner*.

The *sorrowfull presence* of a sad *spectacle* calls *sorrow* before it commeth, and often createth *sorrowe* where it is not. It is no marvaile that *Abraham* wept when he saw *Sara* his wife dead, or that *Bethsheba* wept for her husband, or *Eleazar* for *Aaron* his father, or *David* for *Abfalon* his sonne, or *Rebecca* for *Deborah* her nurse,

or

Alban.

or *Christ* for *Lazarus* his friend, or *David* for *Abner* his Captaine. But that *Alexander* should so lament, when he came to behold the Sepulcher of braue *Achilles*, or those many in histories to deplore, and fall out into teares vpon the first sight of spectacles of desolation, may seeme strange.

Yet those spectacles sometimes cause passions of diuerse effects. When our Saviour beheld *Ierusalem*, hee wept over it, but when the army of a worthy Conquerour, about 1000. yeares after came to behold the ruines and rubbish of the same City, the devout passions of diuers are very diuers: some with their eyes & hands cast vp to heaven, calling vpon the name of their Saviour, some prostrat vpon their faces, kissed the ground, as that wherevpon the Redeemer of the world had walked, others ioifully saluted those holy places, they had heard so much of, & then first beheld. Our Saviour in a holy as well pittifull, as sorrowfull contemplation beheld the presage of their vtter dissolution and desolation by reason of that horrible contemptuous iniquitie of theirs *Quod nulla posteritas taceat, sed nulla probet*, & therefore vpon a more cause of grieve then these souldiers of ioy, lamented the City, and yet slept not till he came neer to the City, the sight of the City was the seale of his sorrow, *Propter Ierusalem* hath much more in it then this day can giue me leaue to deliver. *S. John* in his Gospell doth deliver the story of *Christs* raising up of *Lazarus*: and well may *Iohn* write *Lazarus* storie, they were both almost in one line in *Christs* loue, *Iohannes dilectus Domini, Lazarus amicus Domini, Iohn* the beloved

Hist. Turc. p. 21

Seneca.

Ioh. 11.

V. 11.

V. 13.

ved of Christ, *Lazarus* the friend of Christ. The story is worthy observation; *Iesus* told his Disciples our friend *Lazarus* sleepeth, they vnderstood him not, the Text saith, *Iesus* vnderstood it of his death, then said *Iesus* *Lazarus* is dead, yet *Iesus* wept not, in knowing or telling them this. Our Saviour then goeth on his iourney towards *Lazarus*, hee discourseth all the way concerning *Lazarus*, yet *Iesus* wept not, he meeteth by the way with *Martha*, and communeth with her about her deare deceased brother, *Nondum flevit Iesus*, *Iesus* wept not yet. At the length *Mary* commeth, shee falleth downe and weepeth, and cryeth out, Master if thou hadst beene here my brother had not died, then *Iesus* seeing her weepe, and the *Jewes* weepe, he groaned in spirit, and was troubled, yet he wept not. At length he asked where haue yee laid him, and in his passing thither, the Text saith, *Iesus* wept, comming neere to the graue, he could not containe: *Flevit Iesus*.

The Doctrinall observation of these words [before *Abner*] is, that it is the duty of Gods servants to lament over their deceased, and carefully to provide for their Christian funerals. *Honesti sepultura* is much remembered among the fathers, and one of them hath writ a booke *de cura promortuis*. If there were nothing to proue the Lawfulness hereof, that one parcell of ground that *Abraham* bought to consecrate to burials, may iustifie the antiquitie and reverend vse hereof. How honourable were the sepulchers of the Kings of *Israell* and *Iuda* it is a grace to them that had this Epitaph, he was buried with his fathers, the *Piles* of *Pyramides* of *Egypt* yet

Aug.

be yet in part to bee seene, they were made of that  
bricke as some record, which the Israelites in the house  
of their bondage were constrained to make: and so it  
might be, that God suffered them to be the instruments  
of making Pharaohes sepulcher, who were the cause of  
his death. In the New Testament, wee want not exam-  
ples of these solemne funerals, that of Stephen may serue  
for all, holy men carried him to buriall and made lamenta-  
tion for him. S. Ambrose, as appeareth in the description  
of his life in this kind was very carefull, those that  
were honourable in their places, or profitable to the  
Church, or Common wealth, or any way to be esteemed  
good, holy men, he would bewaile their death, and at-  
tend their funerals. But it may be some such Scriptuall  
Cynicall creatures may question, whether such pompe as  
is used in funerals, be lawfull or no; for why should  
not I thinke that Iudas tribe is more contrary to it, whose  
cry is *ad quid perditio haec*. To answer all such  
that part of solemne service, the last night, being a por-  
tion of the 50 Chapter of Genesis may satisfy all such  
curious and querulous Inquisitors. Joseph commands  
his Physicians to embaulme old Israel, forty daies the  
Embalming continued, then they provided furniture  
for his funerall, and all the house of Joseph, and his bre-  
thren, and his fathers house, all the servants of Pharaoh,  
the elders of his house, and all the elders of the land of  
Egypt, and Chariots and horsemen, and a great company,  
and they made great lamentation. To this may be ad-  
ded many examples, sacred and profane as also the  
Emperors constitutions: Constantine that appointed

In vita Amb.

.41 hec 2  
.41. 60007

Gen. 50.



350. officers about funerals, which order *Arcadius* and *Theodosius* confirmed, and afterwards *Anastasius* increased to 1100 and a certaine pension allotted vnto them, this also established by *Leo* and *Iustinian*, some to visit, some to provide necessaries in sickness, others to lay out the dead, others to embalm them, others to carry them to buriall, as *Claudian* witnesseth

*Portatur iuuenum cervicibus aurea sedes.*

176.

Hence then the lawfulnessse of our Christian celebrities and solemnities in funerals, is approved, and hence wee may learne to performe those offices in the last obsequies of our deceased, as knowing that before the Law, vnder the law, after the law, yea even to heathens that knewe not the law, this custome was with reverence and care observed.

Exod. 12.

Numb. 10.

But I draw to the end of this my service & sermon. Those two speeches of *Moses*, *Cràs movete castra*, *Cràs celebrate Pascha*, be fitted for vs; To morrow wee must remove our Tents, to morrow we must celebrate a Passeever. There is a fourefold Pascha, Pascha populi, Pascha Christi, Pascha in mundum, Paschs è mundo, I am sure we haue a Passeever, and to be performed with bitterness, and as at the Passeever the first borne was slaine, so vnhappy are we that we see the first borne to lie slaine before vs. Shall I say, Abner is slaine? Abner was a Prince, and a great man in Israel by *Dauids* testimonie, and *David* lamenteth him the more, because being a Prince of the blood, he was such a souldier. For certainly the souldier how ever he paceth, the same measure of miserie with the scholar, yet in all ages hath beene ever in high esteeme



*seems*, til these daies. The *Marchants* cannot trade without him, the Law cannot remaine vniolated without him, nor the *Crowne* stand stedfast without him. The *souldiour* is the hart, and arme of the *state*, the *upholder* of the *King*, and the glory of the conquest, the *Captaine* of the *Navy*, and the father of the *army*, and the most laudable improver of his *Coutry*. For *alwaies* the *olive* garlands of *Peace* be not so *glorious* as the *Lanrell* wreathes of *victory*, seeing *Peace* only keepeth and often rusteth good spirits, but *victory* imployeth and edgeth and encrease them. The *losse* then of a *souldier* is much, but especially of an *Abner* a Princely *souldiour*. Lament then for *Abner*, the fathers *Candle* is extinguished, *Abner* the *Champion* of *Israel* is deceased. Nay a greater then *Abner* is departed. *Prince Salomon* for wisdom, *Prince Iosias* for pietie, *Prince Alexander* for chivalrie, to say no more, noble, holy, chaste, virtuous, gracious *Prince Henry* lieth dead before vs. He, He is dead, who while he lived, was a *perpetuall Paradise*, every reason that he shewd himselfe in a *perpetuall spring*, every exercise wherein he was seene a *speciall felicitie*. Hee, He is dead before vs, who while hee lived was so holy in his morning and evening, publike and private *devotions*, so gracious a *Protector* of *truth*, so true an *enemie* to *Poppish falsehood*, so faithfull to *God*, dutifull to *Parents*, pious in his life, patient in his death, respectfull of his *deserving servants*, and so respected of all the world. Hee, Hee is dead, that blessed *Modell* of *heaven*, his face is covered till the *latter day*, those *shining lamps* his eyes in whose *light* there was *life* to the beholders, they bee

Ioh. 11. 16.

1. Cor. 13. 11.

Rom. 16.

eclipsed vntill the sunne giue ouer shining, Those sacred hands, which often we haue kissed, be closed and clasped till the earth shall open. He, He is dead, and now yee see this, let vs all conclude with that Apostle. *Eamus & moriamur cum eo* let vs goe and die with him, we shall goe to him, though he shall not returne to vs.

Wherefore, Honourable, Religious, and every way praise worthy family of this house, Fare yee well, The Lord giue you such measure of ioy, as I haue of sorrow to say Fare yee well. It is the Apostles salutation to those he loved duely, Finally brethren, fare yee well, be of good comfort, be of one mind, be of good comfort, and the God of peace be ever with you, and so I commend you all to him that is of power to establish you, to him that is able to keepe you from falling, and present you blamelesse before the presence of his glory with exceeding ioy. To the only wise God our Saviour be glory and maiestie, dominion and power both now and forever. Amen.

FINIS.

